

MIQDASH BETHEL COVENANT INSTITUTION

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IN THE BEGINNING ELOHIM CREATED

A DEEP COVENANT STUDY OF **BERESHIT (GENESIS) 1:1**

Seven Hebrew Words That Contain the Entire Covenant Architecture

Covenant Research Study | Miqdash Bethel Covenant Institution | May 25, 2026

AUTHORITY & EVIDENTIARY STANDARD

Primary Authority: The Tanakh — Written Torah only. Nothing supersedes it.

Evidentiary Standard: Devarim (Deuteronomy) 19:15 — Two or Three Witnesses

Audience: Judaism | Christianity | Islam — Three-Religion Simultaneous Reach

DOCTRINAL AUTHORITY — STANDING RULE

This document cites rabbis, scholars, lexicographers, and commentators. Their words are used strictly as historical evidence — what qualified readers have observed about the text — and as corroboration that the plain reading of the Tanakh has been recognized across history. No scholar's opinion binds this institution. The Tanakh alone, read through the semantics of the original Hebrew, is the binding authority. If any scholarly statement conflicts with the plain text of the Torah, the Torah governs. The Talmud, Church councils, and hadith are historical reference only — never binding authority.

HOW TO READ THIS DOCUMENT — TANAKH BOOK NAMES

All Tanakh books in this document are cited by their original Hebrew name first, followed by the English name in parentheses. This format is used consistently throughout every reference, every table, and every section. The divine name **Yahweh** (יהוה) and the title **Elohim** (אלהים) are always used. Never 'God' or 'LORD.'

Tanakh books cited in this document:

- Bereshit (Genesis) — Primary text under study; the creation account
- Shemot (Exodus) — Revelation of the name Yahweh; Moshe as Elohim to Pharaoh
- Vayikra (Leviticus) — Covenant law; firstfruits offerings
- Bamidbar (Numbers) — Covenant obligations and wilderness journey
- Devarim (Deuteronomy) — Witness standard; covenant authority; prohibition on adding/removing
- Yeshayahu (Isaiah) — Yahweh's declaration as first and last
- Yirmeyahu (Jeremiah) — Covenant faithfulness; the new covenant promise

- Tehillim (Psalms) — Worship declarations; Elohim in the divine assembly
- Mishlei (Proverbs) — Wisdom as the reshit of Yahweh's way

THE TEXT

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Bereshit bara Elohim et ha-Shamayim ve-et ha-Aretz

"In the beginning Elohim created the heavens and the earth."

— *Bereshit (Genesis) 1:1 | The Opening Word of the Covenant Torah*

INTRODUCTION

Seven Hebrew words. That is all Mosheh wrote. Seven words — and in those seven words, **Yahweh** announced everything: who He is, what He did, what He owns, and where all authority begins. The first statement of the Torah is not a preamble. It is not introductory throat-clearing before the real content begins. It is the foundation. Every covenant, every promise, every commandment, every judgment that follows in the entire Tanakh rests on this single declaration: **Elohim** created.

The English translations call it 'In the beginning God created the heavens and the earth.' But that rendering loses four things the Hebrew text is doing simultaneously: the layered meaning of *bereshit* (in/at the beginning, the chief, the firstfruits); the theological weight of *bara* (a verb reserved exclusively for **Yahweh's** creative act); the full covenant identity loaded into **Elohim** (the title the Creator chose for Himself before His personal name was ever revealed to man); and the structural significance of the merism *ha-Shamayim ve-et ha-Aretz* — the heavens and the earth — which in Hebrew means everything that exists, the entire cosmos, without remainder.

This study breaks open all seven words of **Bereshit (Genesis) 1:1** using the primary Hebrew lexicons (BDB, HALOT, TWOT, Strong's), three major translations (JPS 1985, Robert Alter, Everett Fox), and the institution's own established lexical study on **Elohim**. It then applies the findings through the covenant's three-religion standard: what does this opening declaration mean for Judaism, Christianity, and Islam simultaneously — and what does it demand of every human being who takes its claim seriously?

PART I — THE SEVEN HEBREW WORDS

COMPLETE LEXICAL TABLE: BERESHIT 1:1

#	HEBREW	TRANSLITERATION	STRONG'S	LEXICAL RANGE	COVENANT SIGNIFICANCE
1	בְּרֵאשִׁית	<i>bereshit</i>	H7225 (be- + reshit)	In/at the beginning; in/at the head; firstfruits; first, chief, principal thing; in priority of rank	The prepositional prefix be-governs reshit. Reshit derives from rosh (head/chief). Creation begins at the head — at the place of priority and sovereignty. The same word means firstfruits in the covenant law — what belongs to Yahweh first.
2	בָּרָא	<i>bara</i>	H1254	To shape, fashion, create — in the Qal form: always with Yahweh/Elohim as subject; never with a human subject in Qal	BDB documents 53+ occurrences; in every Qal usage, the subject is Elohim/Yahweh exclusively. Human makers use <i>asah</i> (make) or <i>yatsar</i> (form). <i>Bara</i> is the reserved, sovereign act. No human being <i>bara</i> anything.
3	אֱלֹהִים	<i>Elohim</i>	H430	Fullness of divine power; honorific plural of Eloah; takes singular verb <i>bara</i> — grammatically confirmed as one Being	The Creator chose this title before He revealed His personal name Yahweh. Elohim appears 2,570+ times in the Tanakh (BDB). With <i>bara</i> (singular verb), the grammar declares one Sovereign. Appears before Yahweh throughout Bereshit 1.
4	אֵת	<i>et</i>	H853	Direct object marker; untranslated in English; composed of Aleph (first letter) and Tav (last letter) of the Hebrew alphabet	This grammatical particle contains the first and last letters of the Hebrew alphabet — aleph to tav — spanning everything. It marks the direct objects (heavens and earth) as wholly claimed. What Elohim created, He owns completely from aleph to tav.

#	HEBREW	TRANSLITERATION	STRONG'S	LEXICAL RANGE	COVENANT SIGNIFICANCE
5	הַשָּׁמַיִם	<i>ha-Shamayim</i>	H8064	The heavens (definite article ha-); dual/plural form; from a root meaning to be lofty; the visible sky, atmospheric heavens, and celestial realms	Ha-Shamayim with the definite article — these specific heavens, the ones Elohim created. Shamayim is itself a plural form (like mayim, water; chayim, life). The heavens in their full scope — atmospheric, stellar, and spiritual — are Elohim's direct creation.
6	וְאֵת	<i>ve-et</i>	H853 + ve-	And + direct object marker; ve- is the coordinating conjunction 'and'; et again marks the second direct object	The conjunction ve- links the two poles of creation. Both heaven and earth receive the et marker — both are fully claimed as direct objects of Elohim's bara. Nothing in the cosmos escapes ownership.
7	הָאָרֶץ	<i>ha-Aretz</i>	H776	The earth (definite article ha-); land, ground, earth, world; the terrestrial realm in its totality	Ha-Aretz with the definite article — this specific earth. In covenant law, the land belongs to Yahweh: 'The land shall not be sold permanently, for the land is Mine' (Vayikra 25:23). The Torah opens by establishing why: Elohim created it.

PART II — WORD BY WORD: THE COVENANT ARCHITECTURE

WORD I: BERESHIT (בְּרֵאשִׁית) — IN THE HEAD, AT THE CHIEF, FROM THE BEGINNING

Bereshit — Strong's **H7225** — derives from *rosh* (רֹאשׁ), meaning head, chief, first, captain, top. The prepositional prefix *be-* locates the action within that headship: in the beginning, at the chief place, at the top. The word is feminine singular and functions as a temporal or positional marker pointing to the origin point.

The lexical range of *reshit* is broader than the English word 'beginning' suggests. According to BDB and HALOT, it carries: (a) temporal priority — the first in time; (b) rank priority — the chief, the foremost; and (c) agricultural/covenant priority — the firstfruits (*reshit*), the portion that belongs to **Yahweh** before all others.

This means that **bereshit** is not merely saying 'once upon a time.' It is declaring: *at the place of absolute priority and headship, Elohim acted.* The same word governs the covenant law on firstfruits — the *reshit* of your harvest belongs to **Yahweh** (Shemot 23:19; Devarim 18:4). The Torah opens with the same word to declare: all of creation is **Yahweh's** *reshit* — His firstfruits, His chief possession, His own priority claim. He was there at the top, before anything else existed.

Robert Alter, in his translation, renders it simply: "*When God began to create heaven and earth*" — preserving the sense of opening action rather than static chronology. Everett Fox (Schocken) follows suit: "*At the beginning of God's creating of the heavens and the earth.*" Both translators recognize that *bereshit* launches a dynamic event, not a timestamp. The JPS 1985 keeps the traditional "*In the beginning*" while noting the construct form debate. All three recognize the same thing: what follows is *the foundational act* — and the one performing it establishes absolute priority by the very word used to announce it.

WORD 2: BARA (בָּרָא) — CREATED: THE RESERVED SOVEREIGN ACT

Bara — Strong's H1254 — is a primitive root verb meaning to shape, fashion, create. In the Qal stem — the stem used here — BDB states plainly: "*always with God as subject.*" This is not an incidental observation. It is a lexical boundary. The Hebrew text has other verbs for making and forming: *asah* (H6213, to make, do, produce) and *yatsar* (H3335, to form, as a potter forms clay). Both verbs are used by human craftsmen throughout the Tanakh. **Bara is not.**

In the Qal stem — the base active form — *bara* is used 54 times in 46 verses across the Tanakh (BDB/Strong's). In every single instance, the subject is **Elohim** or **Yahweh**. No human being, no heavenly being, no foreign deity *bara* anything in the Hebrew text. The verb is lexically reserved for the exclusive creative act of the One Sovereign.

The three appearances of *bara* within Bereshit 1 are structurally significant. **Elohim** *bara* the heavens and the earth (1:1); **Elohim** *bara* the great sea creatures and every living thing (1:21); and **Elohim** *bara* the man in His image (1:27 — three times in that verse alone). The three-fold use of *bara* marks the three domains of the creation: the cosmos itself; the living creatures of the natural world; and humanity bearing the image of **Elohim**. These are the three levels of sovereign creative act, each one inimitable and unrepeatable.

The covenant implication of *bara* is ownership. What you create, you own. What **Elohim** created by exclusive sovereign act — which is everything — belongs to Him entirely. This is why Vayikra (Leviticus) 25:23 states: "**The land shall not be sold permanently, for the land is Mine.**" The land is His because He created it. He did not purchase it from someone else. He did not inherit it. He *bara* it. That is the deepest legal title in the covenant universe.

WORD 3: ELOHIM (אֱלֹהִים) — THE TITLE HE CHOSE BEFORE HIS NAME WAS KNOWN

Elohim — Strong's **H430** — is the expanded plural form of *Eloah* (אֱלֹהִים), itself built on the most ancient of the Semitic divine titles, *El* (אֱל). As documented in the institution's lexical study on El and Elohim (Miqdash Bethel, March 2026), the plural ending *-im* functions as an honorific plural — a plural of majesty or fullness — communicating not numerical plurality but sovereign totality and supreme power. HALOT confirms this as a well-attested Hebrew grammatical category, parallel to *shamayim* (heavens), *mayim* (waters), and *chayyim* (life) — all plural in form, all singular in conceptual scope.

The critical grammatical fact: in **Bereshit 1:1**, **Elohim** takes the singular verb *bara*. Every one of the 31 verses of Bereshit 1 pairs **Elohim** with singular verbal and pronominal forms. Encyclopaedia Britannica's entry on Elohim states plainly: 'Though Elohim is plural in form, it is understood in the singular sense. In Genesis the words, In the beginning God [Elohim] created... Elohim is monotheistic in connotation.' The grammar settles the question before the theologians arrive.

There is a structural fact that towers over the entire discussion: the Torah does not begin with the name **Yahweh**. The personal covenant name of the Creator does not appear until **Bereshit 2:4**, and is not formally revealed until **Shemot 3:14-15**. Shemot 6:2-3 makes the sequence explicit: "**I am Yahweh. I appeared to Avraham, to Yitzchak, and to Ya'akov as El Shaddai, but by My name Yahweh I was not known to them.**" The order of revelation belongs to **Yahweh**. He chose **Elohim** as the opening title — universal, pre-covenant, accessible to every human being — before disclosing the covenant name to Yisra'el. That design is intentional and permanent.

The Rambam (Maimonides), in *Moreh Nevuchim (Guide for the Perplexed)* Section 1.2, wrote: 'It is already known to all who know Hebrew that the name Elohim is associated with Yahweh, and the malachim, and to human judges — those who rule nations and cities.' Three thousand years of Jewish/Hebrew scholarship confirm what the text declares in its opening word: **Elohim** is the title **Yahweh** chose for Himself at the beginning. No serious scholarship — Hebrew, Jewish, or otherwise — reaches any other conclusion.

WORD 4: ET (אֵת) — ALEPH TO TAV: THE OWNERSHIP MARKER OF EVERYTHING

Et — Strong's **H853** — is the Hebrew direct object marker. It has no equivalent in English and is therefore not translated. It appears twice in Bereshit 1:1 (*et* before the heavens and *ve-et* before the earth) to mark both creation domains as the direct objects of **Elohim's** *bara*.

But the *et* particle carries something additional: it is composed of the first letter of the Hebrew alphabet, *Aleph* (א), and the last letter, *Tav* (ת). Aleph to tav — the complete span of the alphabet, the entire range of Hebrew language and meaning. The appearance of *et* before both the heavens and the earth is the Torah's way of declaring: from aleph to tav, from the first to the last, everything within this creation is marked as the direct possession of its Creator.

Yeshayahu (Isaiah) 44:6 carries this same declaration: "**I am the first and I am the last, and besides Me there is no Elohim.**" The aleph and the tav of the *et* particle in Bereshit 1:1 is the grammatical enactment of this claim. **Elohim's** ownership runs the full alphabet — from first to last — across both domains of creation: heaven and earth.

WORD 5: HA-SHAMAYIM (הַשָּׁמַיִם) — THE HEAVENS: THE UPPER DOMAIN OF CREATION

Ha-Shamayim — Strong's **H8064** — is the definite form (with article *ha-*) of *shamayim*. It derives from an unused root meaning to be lofty. BDB identifies *shamayim* as designating: (a) the visible sky — atmospheric heaven where the clouds move; (b) the celestial vault — where the sun, moon, and stars are set; and (c) the higher realm — the dwelling of **Yahweh** and the heavenly beings.

Like *Elohim* and like *mayim* (water), *shamayim* is a plural form but encompasses a singular creation domain. The very structure of the word mirrors the structure of **Elohim**: plural form, singular sovereign referent, covering the full scope of its domain. The heavens — in every tier of their existence — were created by **Elohim**. No part of the upper realm was made by another hand or belongs to another owner.

The definite article *ha-* is important. Not 'some heavens' but *the* heavens — specific, definite, fully owned. Tehillim (Psalms) 115:16 declares: "**The heavens are the heavens of Yahweh, but the earth He has given to the sons of man.**" The creation of *ha-Shamayim* in Bereshit 1:1 is the covenant basis for that ownership declaration. He created them; they are His.

WORDS 6 & 7: VE-ET HA-ARETZ (וְעַתָּה הָאָרֶץ) — AND THE EARTH: THE LOWER DOMAIN

Ha-Aretz — Strong's **H776** — is the earth with the definite article: *the* earth, this specific planet, this terrestrial domain in its totality. In covenant law, *aretz* functions both as the physical earth and as the promised land — the specific covenant territory. Here in Bereshit 1:1, the scope is universal: the entire terrestrial creation, everything beneath the heavens.

The coordinating conjunction *ve-* (and) links *ha-Shamayim* and *ha-Aretz* into a pair. In Hebrew, this pairing — heaven and earth — is a literary device called a merism: two opposing poles that together signify the totality of everything between them and beyond them. This is not a partial list. It is a complete claim. When **Elohim** bara the heavens and the earth, He created *everything*. There is no third domain. There is no uncreated remainder. The merism covers the cosmos without exception.

The repetition of the *et* marker — once before *ha-Shamayim* and again (as *ve-et*) before *ha-Aretz* — applies the aleph-to-tav ownership claim to both poles of the merism. The heavens: claimed. The earth: claimed. Everything signified by the merism between and beyond them: claimed. Bereshit 1:1 is the title deed of creation.

PART III — FIVE COVENANT DECLARATIONS IN ONE VERSE

Bereshit 1:1 is not merely a historical statement about what happened at the origin of time. It is a standing covenant declaration — a statement that governs every relationship, every claim, and every authority structure in the universe from the first word to the last. Seven Hebrew words do five things simultaneously:

DECLARATION 1 — ELOHIM IS THE SOLE SOVEREIGN

The title Elohim, preceding the personal name Yahweh, declares that the Creator is the universal Sovereign before He is the covenant partner of any particular people. He is not the deity of one tribe or one religion. He is the Creator of the entire cosmos — recognized by Judaism, Christianity, and Islam alike as the one who brought all things into existence. The word Elohim in the opening sentence places this institution's reach exactly where the Torah places it: every human being, every religion, every nation stands under the authority of the One who bara the heavens and the earth.

DECLARATION 2 — CREATION IS NOT ACCIDENTAL

The verb bara in the Qal stem is exclusive — it belongs to the creative act of Yahweh/Elohim alone. The cosmos did not emerge from chaos, did not self-organize from nothing, did not result from competing forces. Elohim bara it — an intentional, sovereign, unrepeatable act. The Hebrew lexicon leaves no room for an accidental universe. This is the covenant's first and most fundamental factual claim.

DECLARATION 3 — EVERYTHING THAT EXISTS IS OWNED

The merism ha-Shamayim ve-ha-Aretz claims everything. Both et markers apply aleph-to-tav ownership across both domains. There is no realm, no created thing, no corner of the cosmos that Elohim did not create and therefore does not own. This is not a religious sentiment. It is a legal declaration — the title deed appears in the first sentence of the Creator's own document.

DECLARATION 4 — THE CREATOR PRECEDES ALL HUMAN SYSTEMS

Bereshit begins with Elohim — not with Israel, not with the covenant at Sinai, not with any human institution. The sovereignty declared here predates every religion, every government, every law code, every nation. No human authority invented creation. No human system granted Yahweh ownership of what He made. The opening verse places every subsequent human claim — political, religious, territorial — under the prior and permanent claim of the Creator.

DECLARATION 5 — RESHIT: CREATION AS FIRST-FRUITS

The word bereshit contains the covenant concept of reshit — firstfruits. Elohim's creation is His reshit — the first, the chief, the priority possession. In the covenant law, the reshit of every harvest must be returned to Yahweh before anything else is consumed (Shemot 23:19; Devarim 18:4). The Torah opens with the same word to declare the underlying principle: all of creation is Yahweh's reshit. Humanity is stewards within His creation, not proprietors over it. The obligation to honor the Creator with the firstfruits flows from the fact that He bara everything in the beginning.

PART IV — THREE-RELIGION COVENANT APPLICATION

Bereshit 1:1 is the only verse in the Tanakh that all three Abrahamic traditions — Judaism, Christianity, and Islam — affirm without any doctrinal filter. All three confess that **Elohim** (or the equivalent in their tradition) created the heavens and the earth. That shared affirmation is a covenant bridge. What it demands is the same for all three.

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Elohim / Creator	Elohim (H430) — the foundational title of Yahweh throughout the Tanakh. Judaism affirms bara as exclusive to Yahweh and Elohim as singular in meaning despite plural form.	Christianity affirms God as Creator but has historically replaced Elohim with 'God' — a generic title. The covenant calls Christianity back to the Hebrew: it is Elohim who created, not a nameless generic deity.	Islam's Qur'an opens: 'In the name of Allah, the Most Gracious.' Allah derives from the same Semitic root as El/Elohim — the supreme power. Islam affirms creation by the One sovereign Creator, mirroring the Bereshit claim.
Bara / Creation	The rabbis preserved the exclusive use of bara for Yahweh's creative act. No human craftsman bara anything — this is consistent throughout Jewish interpretation.	Christian theology developed the doctrine of creation ex nihilo (from nothing) from bara — rightly recognizing its exclusive and absolute scope. The covenant affirms this reading, though ex nihilo as a technical phrase is not in the Hebrew text itself.	Islamic theology (Kalam cosmological argument) affirms that all contingent beings require an uncaused cause — a Creator who is not Himself created. This directly mirrors the logic of bara: no created being bara; only the uncreated One.
Ownership Claim	Vayikra 25:23: 'The land is Mine.' Judaism preserves the covenant's land-ownership principle rooted in Bereshit 1:1. Yahweh owns the land because He created it.	Christian theology affirms divine ownership of creation but has historically disconnected this from covenant land claims. Bereshit 1:1 re-establishes the connection: the land ownership declaration is not separate from the creation account — it flows from it.	Islamic jurisprudence (fiqh) recognizes that the earth is a trust (amanah) from Allah, not a human possession. Human beings are stewards (khalifah), not ultimate owners. This mirrors the covenant structure: Elohim owns; humanity stewards.
Reshit / Priority	Judaism applies reshit through the firstfruits laws and the concept of chokhmah (wisdom) as reshit: 'The fear of Yahweh is the reshit of wisdom' (Mishlei 1:7). The priority	Christianity identifies Mishlei 8:22 ('Yahweh possessed me at the reshit of His way') as pointing to the pre-eminence of wisdom/Word in creation. The covenant affirms: reshit	Islam teaches that Allah's creation reflects His attributes — knowledge, power, mercy — and that recognizing creation leads to recognizing the Creator. The reshit of Bereshit — the

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
	of Yahweh in all things flows from Bereshit 1:1.	belongs to Yahweh's own creative priority — not to any created being.	priority declaration — calls every human being to the same recognition.

PART V — COVENANT WITNESS TO CURRENT EVENTS

WHO OWNS THE LAND? THE MOST CONTESTED QUESTION OF OUR TIME

The single most violent and contested question in the world in 2026 is: who owns the land of the Middle East? Who has the legitimate claim to Jerusalem, to Gaza, to the West Bank, to the territories called Yisra'el (Israel) and Paleshet (Palestine)? Nations go to war over it. People die for it. Governments fracture over it. The United Nations debates it endlessly.

Bereshit 1:1 answers the question before the question is even asked: **Elohim bara it**. The land does not belong to any human government, any military force, any ethnic claim, or any religious institution. **Yahweh** created the earth — the entire earth — and Vayikra (Leviticus) 25:23 declares the explicit covenant application: "**The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.**" This is not poetry. This is covenant law. The Creator established the law of the land in the same document that records the creation of the land.

Any political solution, any peace agreement, any two-state or one-state framework that ignores the Creator's prior claim has built on sand. The covenant witness of Miqdash Bethel to every government involved in the current Middle East conflict begins here, at Bereshit 1:1: the parties negotiating over the land do not own what they are negotiating about. The One who *bara* it does.

TECHNOLOGY, AI, AND THE TOWER OF SILICON

As documented in the institution's Tucker Carlson Transmission (May 15, 2026, Doc. Tower of Silicon), humanity is now building artificial intelligence systems of unprecedented reach and capability — while simultaneously debating who controls the data, the power, the infrastructure, and the decisions they will make. Bereshit 1:1 speaks to this moment directly.

Bara belongs to **Elohim** alone. Human beings do not *bara*. They *asah* — they make, arrange, assemble, program. Everything human beings build — including the most sophisticated artificial intelligence — is constructed from materials that **Elohim** created. The silicon came from the earth He created. The rare earth metals came from the ground He formed. The electromagnetic spectrum that carries every data signal belongs to the heavens He *bara*. The intelligence of the engineers who designed the systems is a gift of the One who made the human mind in His image.

The covenant warning of Bereshit 11 (the Tower of Bavel) is not ancient history. It is the pattern: human beings, with shared language and shared capability, said "**let us build... and make a name for ourselves.**" The 2026 version is: let us build the largest data center complex in the world. Let us concentrate the intelligence of all humanity in a single technological infrastructure. The covenant response from **Yahweh** has not changed: what is built on the assumption that *bara* belongs to humanity will not stand.

PART VI — CLOSING COVENANT DECLARATION

Seven Hebrew words. And in those seven words, **Yahweh** established:

- His exclusive title as Creator — Elohim — before any personal name was given to any human.
- His exclusive creative act — *bara* — a verb that no human being, no fallen power, and no manufactured intelligence can replicate.
- His absolute ownership — *ha-Shamayim ve-ha-Aretz*, the entire cosmos marked with the *et* particle, *aleph* to *tav*, from first to last.
- His priority claim — *bereshit*, *reshit*, the firstfruits principle embedded in the very first word of His Torah.
- His covenant architecture — the foundation on which every law, every promise, every judgment in the Tanakh stands.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In the beginning Elohim created the heavens and the earth.
— *Bereshit (Genesis) 1:1*

This is not the introduction. This is the foundation.

SCRIPTURE INDEX

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Yeshayahu (Isaiah) 44:6 — I am the first and the last — aleph to tav

Yirmeyahu (Jeremiah) 32:17 — You have made the heavens and the earth by Your great power

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- Anchor Bible Commentary, Genesis Vol. 1: 'There is nothing new in the use of Elohim'
- Dead Sea Scrolls — confirm Elohim and bara in every manuscript tradition without variation

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Authority: The Tanakh alone. Standard: Devarim 19:15 — Two or Three Witnesses.